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THE JAINA GAZETTE

THE MONTHLY ORGAN OF THE ALL-INDIA JAINA ASSOCIATION

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

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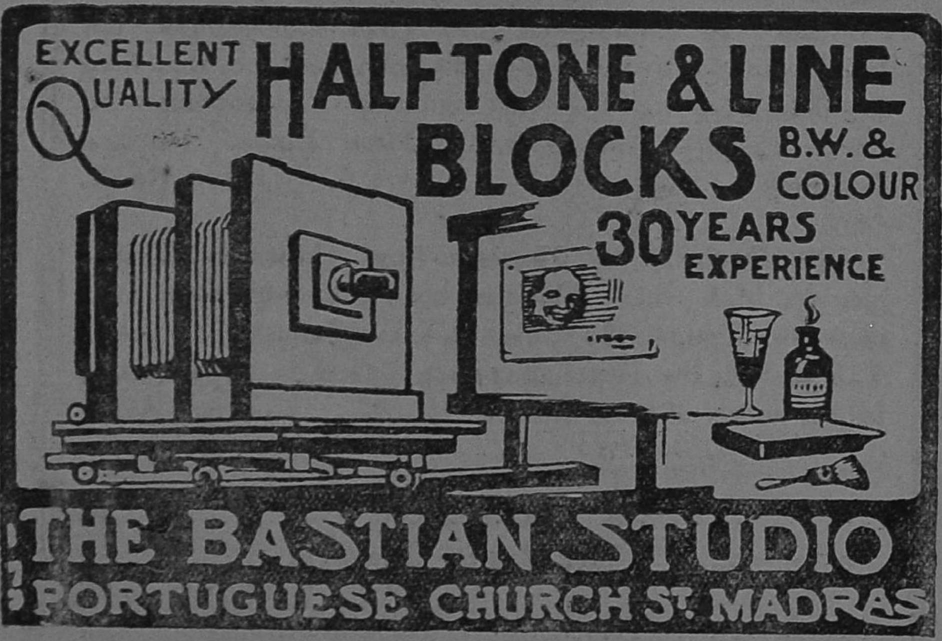

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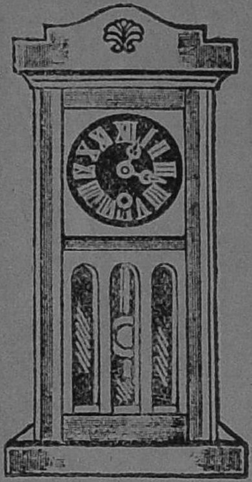

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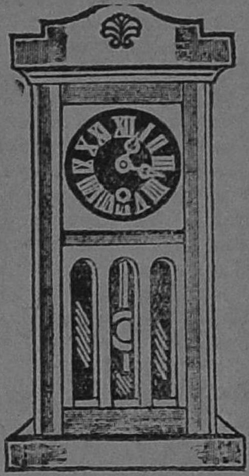

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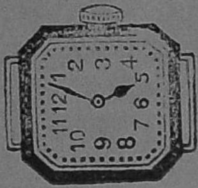

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Prof. BANARSI DAS JAIN, M.A.

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THE JAINA GAZETTE

VOL. XXI. No. 7. | MADRAS JULY 1925. | WHOLE No. 241.

Those who are spiritual (*noetic*) will be most beloved of the Gods. "—*Aristotle.*

THE BAPTISM OF FIRE.

(The story of a Western Yogi by no means to be read literally.)

BY

Alexander Gordon, London.

THE man had been a warrior. Upon his face were printed deep the lines of resolute endurance, of fidelity to duty and of unreserved sacrifice for others, and more, his life half spent, a time of peace had come—a silence in the midst of warfare, and in the night he heard a voice which said—" Come out, and be ye separate" and he lifted himself on his elbows and listened. And the next night it was repeated, and again and again, " Come out and be ye separate" and he asked " Where, Master ? " and the voice said, " Thou must come out into the wilderness with me."

Then the man rose and prepared for his pilgrimage, filled with the inspiration of the new life that was called him on. And he equipped himself in all his armour, and defended himself against foes and dangers and wild beasts, and took an extra coat and wallet for food. And he went as the spirit led him, he had no other guide, and his path lay across the borders of a desert. And

when he had travelled far into the wilds, and many months of solitude had passed over him he became worn from fatigue and constant watching to combat enemies which threatened his life.

And the voice of his Master came to him and said "Thy burden is too great for thee to bear, take off thy armour, and leave it behind thee;" And the man replied: "O Master, how shall I cast away my only protection?" Only yesterday, the children of the desert assailed me—and had I not slain a beast it would have devoured me." And his Master said, "That beast that thou hast slain is the only thing thou hast to fear, but it shall not hurt thee." And he took off his coat of mail, and threw away his weapons and put on the plain coat he had been carrying in case of need. And he studied the beasts in prayerful humility day after day, and night after night when creeping reptiles and noisome creatures came out of the darkness to share the cheer of his night-fire, and beasts prowled about in intimate nearness to him. He saw how hard, and poor, and bare their lives were, how strenuous was the effort to live in continual danger from each other, how little they had, in comparison to man,—how they used what wisdom and knowledge they possessed always to the best advantage, and he said: "Oh, living creatures, toiling your lonesome way up to the light, may I learn to use my lamp at least as well as you do."

And none touched him or hurt him. And he learnt the lesson of the beasts for ever, and knew the secret meaning of their existence, and had all power over their kingdom.

And the man grew weak from scant supply of food, and the voice of the Master came to him and said—"Why dost thou carry a wallet?" And he said—"Oh Master, I carry some portion of food that I do not eat lest I shall be starved." And his Master said—"Thou hast never carried a morsel with thee that has not rotted, or been stolen by the beasts—thy more hungry brothers—whilst thou slept." And the man cast away the wallet.

And he was always fed—a melon unsuspected on a rock—a few dates dropped from the trees by the birds—or, when nearer the haunts of men—some water and a gift of food. Sometimes the

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desert children passing by would stop and detain him, but looking upon his benevolent face would offer him food and beg : " Oh holy man : pray for us."

And through the long days and nights of loneliness he studied the Food Body, and he learnt in very truth, that man does not live by bread alone, and he came to know the secret springs of existence and to realize that MAN in his real nature is not dependent on food, nor on anything external to the SELF.

And his body was worn-out very grievously from fasting, and deep thought and the overshadowing of a great sorrow was upon him. And he could not cast it aside, but wrestled with it all night and the next day, and when night came again he was wrestling still, and no voice came to him. And he knelt down to pray, weary and exhausted, and his knees hurt one another as he moved, and he bowed his face down on his hands and could not say a word ; and he remained so for many hours in dumb pain—in mute agony. And the whole of that night, Presences beyond the imagination of human thought moved to and fro about him—watching in deep sympathy and awe, the man who was fighting the battle of the world, until the morning broke. And when the hot sun had once more risen over the sand, the man rose to go, and found he could hardly move, and he dropt down again to wait until his strength should return to him.

And the voice of his Master came to him saying : " I have come for thy coat. I have need of it. Before long a child of mine stripped and robbed will pass this way. Attach it firmly to the tamarind tree under which thou art resting." Then the man was seized with a great tremor, and shook exceedingly from head to foot, and strove to quiet himself and he could not—and he knelt down to pray, and he said " Oh Master, thou seest my anguish ! Oh Master, my soul is in great tribulation " and he could say no more and sat up. And he knelt down again and cried—" Oh Master, thou seest I am alone—I am cut off from all intercourse—no touch of human loving-kindness come near me—and I am useless, my struggles and tears for the sins of the world render no one any good, my thoughts and pity do not reach them. I am a figure for the Rites to pity, more worn than any living skeleton—out of

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reach of love, and hope, and help." And no voice replied. He took off his coat and folded it, and hugged it to him, and all his body was shaken with strong passion, and his voice broken with tears. For in the pocket of that coat was a portrait, the miniature picture of a sweet fresh young face with serious eyes, and curly hair. And this picture was of the one being who had understood him, who had never thwarted his aims, who had raised no voice even against this wild pilgrimage, and there was no other way of carrying the picture. What remained of his clothing hung about him in rags—he could not carry it in his hand. And he tottered to his feet, and buttoned his coat securely round a branch of the tree so that it could not blow away, and knelt, and said a few words that he could remember of the solemn funeral service over his picture, and proceeded to bury it.

And the sun had gone from sight, and all the air was one dense colourless stifling cloud, and the wind hurled the sand round in circles, and uncovered the miniature every time he had covered it, and swept round him, and threatened to envelop him. And he threw himself on his face and cried, "Bury me, bury me, oh Master, out of thy sight, I am cut off from all that is dear, cut me off from thy presence also, Strive no more with me—Forget that I have ever tried to follow thee."——And the storm ceased suddenly, and all was still, and the hours passed by, and the cool night came, and the stars came out—and the man still lay on his face as one dead.

And the voice came to him, and it said. "Beloved! Thou hast long ago broken the bonds of Time and Space and Place: Time and Place are words that henceforth can have no meaning for thee." And his Master caught him away into a deep sleep. And he seemed to rise and leave his body, and wandered free wherever he would. And he saw the vision of a man engaged in a struggle with the vice of Intemperance. And a consciousness came to him of a radiant being, who gave him hope and help to overcome,—and he saw that the being was himself. And as he passed out he saw several such visions as the one he had just witnessed occurring simultaneously and he realized that his presence was not confined to one place.

And he passed into the ward of an hospital, and saw a woman wrestling in fear and rebellion against a terrible disease which was destroying her life, and the vision was watching by the bed, and peace came over her visage, and the crisis was passed. And he saw the same Presence by several of the beds in the same ward, and knew that it was himself. And he was constrained to pass on to a little private room at the end of the ward, and lying there on the pillow was the dear face of his miniature picture, wasted with suffering, about to pass into the unseen.

And the vision became very radiant, so that the eye could hardly look upon it, and it shone on the girl's face, so that it lit up with a golden glory, and she held out her arms, and passed away into the light. And the vision was himself.

And he woke at the dawn, feeling very light and strong, and calm, and breathing deep breaths of the cool sweet air. And he put his hand to his face, for there was still the impress of another face, sweet and fresh, with curly hair wet with dew—dew-drops of love—that had lain close to him all night.

And he had learnt that Death was no more, that parting was but an illusion of the outer senses,—that there was no barrier, no limit, no darkness, in the whole of the universe.

And he studied these things without moving for two whole days and nights. He saw and understood every disease and its relation to the body, and its mysterious remote beginnings in the past. He saw that Death was a mighty deception and lie, the climax of all the other deceits under which man struggles—and strains to hold with strong tenacious grasp. And the more real seeming Pain and Fear he saw—the two darker shadows of this other—and he knew it all.

And he rose to go on. And his body had become luminous even to the ordinary beholder, and now the light broke from his head also. And he had become exceedingly small and frail to look at. And he knelt to pray as the first rays of the sun fell upon the earth.

"Oh great and beautiful light, that Light of Lights,
Glory of my glory—Lord of Life, shining in the darkness."

And he rested in the deep calm of his spirit until his voice broke out again. And beautiful unseen beings grouped around, and stood apart in deep reverence while he prayed.

"Oh Thou, Whom no words can voice,
Thou art the All,
And Thou art Love.
Love is All,
All is Love."

And at the mid-day when the sun was at its highest, the voice came to him and said. "I have come for thy body." And there was a deep silence in which the sand seemed to tremble. And he raised himself and listened, and rose to his feet, and waited. And presently the voice came again—"I have come for thy body."

And the man lifted his eyes and saw his Master. And his soul expanded with Love, that it consumed his body utterly, and in that flame of ecstacy he passed away from the visible presence of earth.

And a little shepherd-lad watering some goats at an oasis close by ran home and told his father that he had seen a little flame in the distance, attached to no object, which came and went leaving neither smoke nor ash.

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BY

Harisatya Bhattacharyya, M.A., B.L.,

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MAN AND BEAST IN INDIA.

By L. Moresby.

ONE might write of India from many points of view. That is the habit of the globe-trotter who rushes through the show places, sees the people as a vague grouping of dark faces and brilliant colours, and thus whirled from Bombay to Calcutta catches a series of misleading glimpses and, knowing nothing of the patient resolute thought that lies concealed behind the panorama which is all he sees, writes out of the plenitude of his contented ignorance.

Do we realize what we owe the East? We are very ready to talk of what India owes to us—to our just government, our strong hand, our Roman peace—but looking at the other side of the account does it not more than balance? Much more, inasmuch as the things of the spirit are more than the things of the body.

We appeal everything to Success. We disguise it under many names, but that is our real gospel. Our gaze is fixed on this world; India gazes steadfastly at the world unseen—half dazed with contemplation. It is good for us to be reminded that success is not *all*.

It is not uncommon in India for a man who has attained a great position—wealth, honour at his disposal—to cast them all aside in the noonday of his pride and power, and taking the beggar's staff and bowl to set forth on the long Khaki-coloured road to the holy Benares or Hardwar and then to some place of meditation in the lonely hills to be lost to his family and friends for ever—leaving his place to another, laying it aside with as little regret as he will lay aside his worn out body when that time also comes.

Imagine such a weighing of values in the West. Imagine an exodus from Downing Street on these terms.

Yet so it is out here—and not infrequently. And there are other things. I have seen in the Bazaar at Darjeeling, where the hill people come in to buy and sell, the Buddhist lamas gliding about, each with his begging bowl and tiny drum to give notice of his coming, and as he passes from stall to stall gathering the food

for the monastery, each seller proffers his mite a handful of the heaped brown unpolished rice, a cake, a little dahl—of his wares he gives a toll, and with a prayer for the giver the lama passes on. And so the monastery lives. That could not be seen in England, where nothing is given for nothing and where prayers are counted as nothing by the crowd.

I have seen the bloodless offerings in the Jain temples where the enshrined Parsvanath sits stiffly in marble with folded hands and glittering crystal eyes, and before him small gongs are beaten and fragrant incense burnt, and the people crowd in to offer rice and small nuts and flowers. I laid a few myself on the altar of so much mercy, for a Jain temple is a sanctuary for bird and beast, and the lizards gliding along the marble steps, and the little green parrots in the trees outside, lead lives of peace and security under the shield of the Jain belief, that mercy cometh to the merciful.

Not only so, but in the streets are curious and often very beautifully carved poles supporting what look like huge scales or trays—so picturesque that they add much to the beauty and gaiety of the many coloured life of the cities. I could not think at first what these could be, for the birds and fearless little grey squirrels seemed to have taken possession of them, and now and then one of Hanuman's grey monkeys would swarm up the pole and sit on the edge of the tray contentedly munching; so I asked, and then I learnt that these places are yet another Jain tribute to the law of compassion, and that they are feeding places for any bird or animal that cares to come there for a morsel or for a drop of water—the latter almost more needed than food under the burning sun.

In Ahmadabad I visited the Jain Hospital for animals—a most wonderful and touching place. It is a compound in the midst of the city with trees in it and large sheds where the sick and wounded animals are tended. The pariah dogs in India are a very painful sight—so lean and starved that their ribs stand out like the ribs of a stranded hulk; so ravenous that they run beside the train as it leaves a station, watching with famished eyes for morsels that some kind hand but seldom throws. Here I saw some lying contentedly with their puppies nestling beside them, and food

before them fresh from the great cauldrons in which it is boiled for all the guests tended and cared for as part of our common brotherhood. Beside them was standing a bullock, with a shining coat like grey velvet and a cruel scar healing along his flank. Above in the trees the grey monkeys chattered and held out tiny black paws for alms. The goats stood by with their kids, and men and boys went about feeding and tending them, and I have seldom seen a happier place (though indeed there were sights of suffering), because it seemed to re-knit the bond between man and beast and to speak of a debt owed for faithful service, and therefore ungrudgingly paid.

We do not pay our debts in England. We take all, and give little in return. We give in most cases such food as will ensure efficient service for ourselves, but it is only as one feeds an engine with coal or a lamp with oil—there is no more in it than that. No sense of gratitude,—no wish to confer joy, peace, certainty. Yet animals are capable of all these things, even as we know them—misused and down-trodden. What they can be if treated according to the law of Christ, of Buddha, and of all the saints of all the faiths, we cannot even dimly guess, but on the day that we learn it, it may open to us many secrets and mysteries that Science and the Sages have sought in vain.

The fearlessness of animals in India is fascinating. I met a little brown bear in the fields outside Ahmadabad. He was walking about by himself and I can only imagine he was a pet at some bungalow I could not see, but at all events there he was—the quaintest creature, enjoying the sunshine, stopping now and then to grub and snuffle in the earth for roots or some such thing—perfectly harmless and delightful. He let me come up close to him with my camera, and stood, rather surprised, but not in the least afraid, and I photographed him with a glorious banyan tree as a background a tree sending down its living roots from each branch into the earth, so that tree after tree sprang up like a slender column from the seeking rootlets, and at last it has become a sort of co-operative grove—most wonderful to see, and where crowds might shelter.

I took two aspects of my bear and then he shuffled contentedly off.

A woman was coming along the road near by under the shade of the banyan trees. In her hand she carried a shining brass *lotah* or water vessel. The Sari drawn over her smooth black hair was of that fierce and lovely orange red, beautiful as the skin of a jungle beast, of which India seems to have the secret. What else one could see of her garment was of a deep leaf green. The caste mark was painted on her brows, and slender neck and arms and anklets were loaded with silver necklaces, armlets, and anklets a wonderful and beautiful figure in the living shade and sunshine. I asked if I might photograph her, and she very kindly stopped and assumed quite naturally and with no self-consciousness a pose of perfect grace and dignity, grouping herself with a tiny cart drawn by two little mouse-grey bullocks arrested by the driver's friendly curiosity and interest. Instantly from the trees above came leaping the grey monkeys, drawn by curiosity also, little and big, patriarchs and babies, until the road was gay with them. Quite suddenly, as if at a word of command, they each sprang on to one of the tiny stone posts that border the road, and sat there motionless as if carved in wood—and so the photograph was taken no monkey so much as stirring a tail until it was finished. And then, when the human actors in the scene moved, they all sprang to the ground again and resumed their gaiety. I do not know in the least why they did this, but their fearlessness and seeming co-operation made it one of the most charming things I have seen—even in India. Later, by the border of a lake outside the town, lovely silvery grey monkeys swung themselves down from the trees to beg for food. I had provided myself with grains, and presently five or six of them were round me clutching my hands with their little cold black hands (for I cannot consent to call them paws) and daintily picking the grains from my palms and eating them.

A movement, a word, and they were in the trees again, swinging from branch to branch with a grace that is more like the flight of a bird than anything else known to me. But I wondered as they went whether the time will ever come in

England when the wild creatures will not flee at the sight of us—will not associate us only with horror, pain and death. In India it is otherwise, because they are sacred to the gods, who are believed to have some care for life, which is their special gift. The monkeys are sacred to Hanuman—the monkey-god—the faithful servant of Rama—the incarnation of Vishnu. I wonder whether it will always be impossible for us to believe that life is sacred to the Deity we worship—to the God of whom Hanuman is the distorted image (yet an image), seen in the mirror of a groping faith.

Walking near the Fort in Delhi one day—that marvellous red sandstone Fort that crowns the little hills so proudly with its miles of towers and embrasures, I saw a little group of elephants coming along, each with his mahout. They belonged, so the men told me, to the Nawab of some Native State, who had gone to worship at the Jama Masjid. Might I photograph them? For they were glorious in harness and caparison, with their mighty head and faces painted with blue and yellow devices in suns and stars and strange geometrical interlacings, and their blue and red cloths ringed with gold and heavy embroideries dropped almost to the ground from the silver howdahs. Yes, certainly I might (the people are never-failingly kind and courteous), and instanty with a word to each of the great creatures (not a single touch of the ankers with which they are guided), the group was formed. They drew up together, retreated, advanced, edged along till all was in perect focus. A mahout dismounted and stood beside his charge for the better effect, and with perfect intelligence and co-operation from "My Lord the Elephant," the photograph was taken. At another word the nearest curled his trunk round the driver, and swung him up into his seat again. And at a last command all of them standing in a row salaamed to the "Lady Sahib" by flinging their trunks in the air before they rolled off contentedly to meet their master.

It seems to me the relations between man and elephant in India are as nearly perfect as such things can be. Work is demanded of the latter, but it is work fairly apportioned and rewarded with affection. And it is work which elicits their

intelligence and gives them a pride in its faithful performance. Not only so, but it is work done in real co-operation, with their masters– so that the divine element of love is also not missing. It is amazing and touching to see their beautiful obedience to their drivers, and their pleasure in the little children who play about their feet. They lift them out of the way with their trunks; they humour them, submit to their baby tyranny, delight in their affection—in a word, spoil them completely. The same with the herd of bullocks—who entertain the strongest objection to Europeans (doubtless for good reasons) and strangers. A child of eight, riding on one of them, can guide the herd and keep it in perfect order, singing as he goes that curious tuneless song which one hears all over India.

What we lose in our relations with animals it is diffcult to say, but it must be something enormous. Many of the secrets of life which we most desire to apprehend are probably involved in it —the beginning of reason and love, the foundation of family life,— the basis of societies and therefore of nations.

There are, of course, two ways approaching them. You may stun the life out of them with shot or blow,—you may hand them over to the vivisector and after due torture you may dissect and analyse the dead brain,—or you may watch and love the living creature, eliciting all his diviner faculties and slowly developing (for *his* benefit as well as for your own) that marvellous intelligence which cannot be defined as "mere instinct"—(though the marvel of instinct itself is the despair of Science and probably can be unravelled only by psychology of the deepest order), and making him your friend and companion. I think that great sportsman chose the better way, who laying aside his gun and taking to the camera instead, has given us those wonderful and intimate photographs of bird and beast life which have shed such light on obscure problems of natural history. He has seen and recorded for us the wonderful trekking of the moose, hitherto a mystery. He knows what goes on in the little sanctuaries of the nests in the dim caves and dens of the jungle; he shares in the hopes and fears and loves that set hearts like our own beating under fur and feather, and through him we learn and, I hope, rise.

But it is even better to learn for ourselves and at first hand—and what I have seen in India has so far convinced me that it is possible for a whole people to acknowledge its responsibilities in this matter and to reap the reward—which would be still greater if knowledge went hand in hand with their mercy, and if science as well as religion hoarded the results. *(The Herald of the Golden Age. Vol. XVI.)*

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(*Continued from page 187 of Vol. XXI, No. 6*).

Sutra, 36.

The Subtle (*Samabhirudha*) Naya consists in attributing different meanings to synonyms according to their derivations.

Commentary.

The Sabda-Naya indicates that the object remains one and identical, although different expressions (synonyms) are used. The Samabhirudha holds that different objects are expressed by different expressions (synonyms), neglecting, for the time being, the Substantial identity.

Sutra, 37.

For instance: 'Indra' is so called because of his Raining; Sakra, because of his Ability; Purandara, because of his Penetrating into the (Enemy) city; and so on.

Commentary.

Although Indra, Sakra and Purandara are but synonyms for the Lord of the Gods, different meanings are attributed to those synonyms, regard being had to their etymological derivation.

Sutra, 38.

The Fallacy in regard to it consists in maintaining the plurality of objects, signified by synonyms.

Commentary.

Although derivatively, synonymous expressions may have different significances, it should never be forgotten that they are really but synonyms. Hence if we hold that they signify really different objects, we should be committing a Fallacy in respect of the Subtle standpoint.

Sutra, 39.

For instance: The words, Indra, Sakra, Purandara, etc. signify different objects, as they are different words,—just as the words, Elephant, Deer, Horse, etc. signify different objects.

Commentary.

Although the words, Indra, Sakra and Purandara have different meanings so far as their etymological derivation is concerned, they signify one and the same object, *i.e.*, the Lord of the gods, so far as the Substratum is concerned. To hold that they signify different objects or beings because their derivative significations are different is clearly a Fallacy, as in the above example.

Sutra, 40.

The Such-like (*Evambhuta*) Naya signify objects in the light of their functioning, denoted by the words.

Commentary.

The Subtle standpoint, as we have seen, calls the Lord of the gods, '*Indra,*' no matter whether he rains or not and a particular quadruped, '*Go*' (Cow), no matter whether it moves or not. The Such-like standpoint, on the other hand, would call the Lord, Indra only when he is *actually* raining. According to this Naya, all words have a dynamic significance. Thus, a 'Go' is so called because it *goes*, an 'Asva' (Horse) because it moves fast. Even the qualitative expressions have a dynamic force, according to the Evambhuta Naya. Thus, a 'Sukla' (white) thing is what *has become 'Suchi'* (purified). Even in such random and seemingly meaningless proper names as Devadatta, Jajnadatta, the root '*Da*' (to give) signifies a dynamic force. Lastly, the Such-like standpoint points out that in words signifying two or more ideas, externally connected (*Samyoga*) or intimately related

(*Samavaya*) such as *Dandi* (one, having a club), or '*Bishani*' (a horned being), the parts, viz., Danda (the club), Bhishana (the horn), etc. show that the idea of force or activity is prominent.

Sutra, 41.

For instance: Indra is to be so called only as long as he rains, Sakra, as long as he exercices power, Purandara, only when he penetrates into the (enemy) city.

Commentary.

This is an illustration of the Such-like Naya.

Sutra, 42.

The Fallacy in regard to it consists in refusing to give a thing its usual name when it is not functioning.

Commentary.

It is one thing to emphasise for the time being, the dynamic force of a word and another thing (*i.e.*, a fallacy) to refuse to call it by its usual name on the ground that it is not actively discharging its function.

Sutra, 43.

For instance: The thing, called 'the pitcher' should not be so called when it is devoid of the particular function of a pitcher: for, being devoid of the function indicated by the word, 'pitcher,' it is like a piece of cloth (and cannot be called 'pitcher').

Commentary.

The above is a fallacy because it refuses to call a pitcher, a pitcher when it is inactive; such a position is opposed to the Pramanas.

Sutra, 44.

Of these, the first four are Object-Nayas, as their nature is to determine Objects.

Sutra, 45.

The last three are Word-Nayas as they reveal the significations of Words.

PROF. BANARSI DAS JAIN, M.A.

"READ not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." In these pithy and pregnant words, that eminent English philosopher, Francis Bacon administers an imperative warning against the tendency in certain countries including India on the part of some young men, nurtured on Western culture and ideals, to question the veracity of doctrines and principles built up by hosts of self-denying thinkers and sages during a number of centuries. To doubt, to discuss, and to decide are but proper on the part of an earnest seeker after truth. But to disbelieve a dogma or creed propounded when the world was in its tender infancy—if ever the world newly came into existence—and followed and preached by a succession of wise teachers and saints who devoted their whole life time in an impartial search after Truth, is indeed impious.

It is a happy sign of the times that there are Jains who, the more they are educated on Western models, the greater is their interest to study the ancient scriptures and bring them to light. One of such earnest souls which seeks to know Jainism in all its aspects and then propagate the same to humanity at large in general and the Jains in particular is that of Prof. Banarsi Das Jain, who is now staying in England pursuing his research in Oriental studies.

Born of Swetambar parents at Ludhiana in 1890, Mr. Banarsi Das even when he was only six years of age, attended a sermon by the late Sri Vijayananda Suri with which so to speak his early education in Jainism began. As soon as he was able to read Hindi, he began to read Jain books in Hindi, the first that he read being *Jain-mat Vriksh.* During these early years of his life he committed to memory a number of Sanskrit and Prakrit Stotras which he used to recite daily for several years. In 1905-06 he read portions of *Jain-tattwa-darsh, Tattwarthadhigama, Purushartha-Sidhuypaya* with Muni Udyotavijaya and Muni Vallabha Vijaya,

He was invariably present at all their sermons and gained a good deal of information about the Jaina philosophy. By that time he had occasion only to study the sacred books of the Svetambar Sect. But thereafter he came into contact with Digambar scholars and saints.

In 1910 while he was in his collegiate course he resided in the Punjab Digambar Jain Boarding House, Lahore. It was here that he came in touch with the erudite Jaina scholars like Brahmachari Sri Sital Prasadji, Pandit Gauri Shankar, Pandit Sundar Lal, the late Pt. Gopal Das Bariya and others. With very great eagerness and earnestness he studied the Digambar scriptures and won prizes at examinations in religious knowledge held in the Boarding House. His work was highly spoken of in the first annual report of the Dig. J. B. House. Then came a period of aloofness, from 1912—15 when he had no opportunity of meeting Jaina Sadhus or Pandits. But he made considerable progress in the study of Prakrit. So much about his study of Jainism on orthodox lines.

The impetus for a scientific study of Jain literature was given by Mr. A. C. Woolner, Principal, Oriental College, Lahore who asked Mr. Banarsi Das in 1916 to collect Jain books and manuscripts for the Punjab University Library. This difficult work of Mr. Banarsi Das in collecting authoritative Jaina books for the University Library, was much appreciated by the Syndicate of the Punjab University at one of their meetings in January 1920.* In this connection, an extensive literature (both Svetambar as well as Digambar) passed through his hands. He made a beginning in the study of Svetambara literature with Hoernle's edition of *Uvāsagadasāo*, and subsequently with various other works with Sanskrit commentaries or English Translations.

In the course of his reading he became conscious of the want of a Jaina Prakrit Reader. He forthwith pointed this out to Mr. Woolner in 1917 who thereupon asked Mr. Banarsi Das to compile one. After two years of work, the Ardha-Magadhi Reader was ready for the press and was published by the Punjab

* Vide Proceedings of the Syndicate, January 1920.

University in 1923. A Hindi adaptation of this book was brought out in 1921 at Muni Atmaram's suggestion.

On behalf of the Punjab University he visited Narowal (Punjab) in 1917 to make a report on the Jain Bhandar i. e., the collection of Manuscripts. Similar visits were paid to Ambala and Agra. During Linguistic and Epigraphic trips made on behalf of the Punjab University he availed himself of every opportunity to notice anything interesting from the point of view of Jainism. He paid special attention to the collection of Jain images and sculptures at the Lucknow and Muttra museums. At Agra he took an ink estampage of *Kumvarpāl Sonpāl prasasti* inscribed on a stone slab and had it published for the first time in *Jaina Sahitya Samsodhaka* Vol. II, Part 1.

In 1917 he came in close touch with Muni Atmaram, a monk of the Dhundia Sthanakvasi Sect, who is the only sadhu in this sect (with the exception of Muni Ratnachandra, the compiler of the Ardha Magadhi Kosa) that takes interest in Jain literature. Muni Atmaram used to pay visits to Mr. Banarsi Das to have lessons in Sanskrit poetry and prosody and to discuss on difficult passages from Jain Sutras. In return he gained a good deal of Jaina traditions from the Monk. He also came to learn about the preparation of a Jaina Dictionary under the patronage of the S. S. Jain Conference. At Muni Atmaram's suggestion the Conference invited Mr. Banarsi Das to advise them on the compilation of the Dictionary. Thereupon he accepted the offer and made an extensive tour in 1920-21 visiting various centres of Jain literary activity, and meeting personally almost all Jain Scholars, whom he had not met till then, such *Sadhus* as Vijayadharma Suri, Hamsavijaya Jinavijayaji, Ratnachandraji, Sukha Lalji, and Messrs. Nathu Ram Premi, Hargovind Das, Bechar Das, Puranchand Nahar, Kumar Devendra Prasad and Mr. Ajit Prasada.

In 1920 at the suggestion of the leading Jains of Punjab Mr. Banarsi Das succeeded in getting Jain Literature and Philosophy prescribed as an alternative paper at the M.A. (Sanskrit) Examination of the Punjab University. Muni Jina Vijaya expressed his high opinion of Mr. Banarsi Das in the *Jaina*

Sahitya Samsodhaka I, 2. In a lecture at Bombay in 1920 Mr. Banarsi Das explained the positive side of Ahimsa, a phase of the great doctrine least understood and much less appreciated by many a thinker and scholar. He said that Ahimsa meant Love for all living creatures, big or small, visible or invisible. He reduced the 12 vows of a Sravaka to the two cardinal virtues viz., mutual love and contentment. Similarly the five vows of a Sadhu he reduced to self-control or independence and freedom from attachment and hatred. It was published in the form of an article in the *Jain Path Pradarsak*, Agra, Dec. 1921.

In 1923 Mr. Banarsi Das Jain felt the need of a Jain Directory, and related his scheme to Sri Vijaya Indra Suri who readily approved of it. To collect information for the book, circular letters in the joint name of Messrs. Banarsi Das and Fulchand were issued to numerous scholars.

The following are some of the writings of Mr. Banarsi Das in connection with Jainism.

1. "Immediate task before us," *Jaina Sahitya Samsodhaka* Vol. I part 1.
2. "*Jain Agamka Prakasan Krama,*" Jain Jagat, July 1920. Delhi.
3. Hindi Ardha-Magadhi Reader, 1921.
4. "*Jain Dharmaka Mul Siddhanth,*" Jainpathpradarsak, Agra, Dec. 1921.
5. "Kumvarpal Sonpal Prasasti." (Hindi) Jaina Sahitya Samsodhaka Vol. II. Part 1.
6. Ardha-Magadhi Reader. (English Edition. Punjab University, Lahore 1923.)
7. Grammatical Sketch of Ardha-Magadhi, added to Ratnachandra's Ardha-Magadhi Dictionary.
8. Revised and edited with notes and introduction. English Translation of Hemachandra's Trishastisalakapurushacharitra. Book I. Canto I.
9. *Jainomka Swetambar Agam*, an article which appeared in "Madhuri" Hindi monthly.

As member of the Oriental College, Lahore, Banarsi Das was engaged for the last six or seven years in compiling a dictionary

of the Panjabi language but was called to lecture on Philology and Epigraphy, to M. A. classes as emergency arose. His name is also famous as an Editor of Kalidasa's *Sakuntala*, Bhasa's *Svapnavasavadatta*, and as the author of a Hindi grammar.

At present he is busy studying Prakrit Philology with special reference to Jaina literature at the London School of Oriental Studies, London, to qualify himself for the degree of Ph. D. He has gone over to England with a University scholarship which amounts to about one-third of the total expenses. The balance of the expenses he defrays from his own pocket.

Prof. Banarsi Das Jain holds very liberal views about Jainism and is bitterly against sectarianism. He is a very ardent and enthusiastic Jaina ever eager to serve the cause of his Community on the most practical lines possible. He regards the absence of a selfless and honest worker to be the chief cause of the backwardness of the Jaina Church. He thinks that the reform of Sadhus, Brahmcharis, Pandits to be most urgent. Only a few of them come, according to him under the category of *Bhikshu, yati, Nirgrantha* as described in Jain scriptures. The keynote of the Jaina Monastic life is constant spiritual progress, subjugation of passions and ultimate selfconquest (*Swarajya*) which may or may not be accompanied by entire aloofness (abstraction) from the world.

It is also noteworthy that Prof. B.D. Jain is an orthodox Jaina and he continues to be a strict vegetarian in England, and determines to be so at any cost or inconvenience whatsoever.

In conclusion it may be observed that Prof. Banarsi Das Jain has been rendering meritorious services in the cause of the revival of the Jaina sacred lore. He is one of those few gifted Jains who take a delight to be always roaming about on the lofty heights of Mount Parnassus. He is at once a student, and a scholar a reader and an author. Perchance he has as his motto the famous dictum of Lord Bacon, " Reading maketh a full man, conference a ready man, and writing an exact man." For, do we not see him as an ardent student, a serious-minded inquirer after truth engaged in a number of interviews with the learned and distinguished scholars

of the community and the author of some valuable books and articles ? Long Live Prof. Banarsi Das Jain. ! Happy, and successful his stay in England ! Meritorious and invaluable his services in the cause of Jainas and Jainism !

JAIN CONVERSION COMMITTEE.

JAIN Dharmabhushan Brahmachari, Sital Prasadji has suggested in his article in the special number of the "Vir" that a Jain Conversion Committee should be established. Brahmachariji has also outlined the work for this society namely that this society should first convert the non-jains to the Jain religion and should establish their Varna in view of their mode of life and should organize free social intercourse between the Jains and these new converts without observing any restrictions in mess and marriage. This is said to have been prescribed by the Acharyas.

This question is of very great importance to the Jain Community, We are to-day not very anxious to convert the non-Jains to our faith but to reclaim to our faith those Jains who were led astray into other folds. The matter has got a difficult aspect specially in India where the restrictions of mess and marriage are the main factors in the social and religious life of the people. We are of opinion that common mess and marriage are essential for the successful conversion of the people to any faith, It might not be so in other countries outside India, where the religion is a matter mainly of the soul.

This is the peculiar difficulty which has beset this question and it is necessary that we should have definite ideas about this. With due deference to the Brahmachariji, it is submitted that he has not given us any definite suggestion in this respect. We have in C. P. Jain Kalrs. This should not be confounded with Kalalszas as is sometimes wrongly done by common people. There are Koshti community and also the Kasars,

The great difficulty is that people do not take up their faith as they accept the meals at the invitation. This has got to be done by constant thinking and this has got to be done also by

some outward process as far as the people of the community are concerned. There is no apparent and startling change as soon as they cease to have any faith in the Creation of the Universe by God or the divine nature of the Vedas. Therefore the process of conversion is highly important. Will any one deeply immersed in the Jain Shastras prescribe this for this movement. Next, how far impossible it seems when at present there is a war about inter-dining in the subsections. How should the people be converted and what process should be adopted and then what should be the way in which the new converts should feel that they are not made only the distant objects of lip sympathy and what should be the blessings for having adopted this faith. I am anticipating the reply that the adoption of this faith is not to be with the object of making money but only for spiritual happiness. But we have to deal with human beings and human weakness is to be guarded against. Social status and social happiness have been in the past the reasons of the conversion of these people and let us be cautious that these attempts are not abortive.

By thinking constantly over this subject one cannot escape the thought that all social activities in our community should be based on the strong basis of free co-operation in economical and social life. The masses never take up the faith by constant reasoning and they also do not give it up by the pressure of their inner awakening, in ordinary times.

—*Bon Ami.*

The following books are available at "*The Jaina Gazette*" Office.

Outlines of Jainism	**by Justice J. L. Jaini**	....	**3**	**0**	**0**
Jaina Law	**do**	....	**1**	**4**	**0**
Practical Path	**by C. R Jain**	....	**2**	**0**	**0**
Confluence of Opposites	**do**	....	**1**	**1**	**0**

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 191 of the last issue.*)

34. Q. What is wrong knowledge according to Jainism? How many kinds of it are there?

A. Wrong knowledge is any knowledge that is not based on Right Perception [Samyak Darsana]. Of the five kinds of knowledge, Mati, Sruta, Avadhi, Manahparyaya, and Kevala, the first three are subject to degeneration and corruption. But Manahparyaya and Kevala do not have any such tendency. The wrong knowledges of Mati, Sruti and Avadhi are called Kumati, Kusruti, and Vibhangavadhi.

35. Q. Define *Naya*?

A. *Naya* is defined as the apprehension of a thing from a particular point of view. Since every aspect in its own way reveals the nature of that thing, *Naya* is a means of insight into the nature of Reality.

36. Q. How many kinds of Naya are there?

A. It is mainly of two kinds, Dravyarthika Naya, that pertaining to *dravya* or substance and Paryayarthika Naya, that pertaining to *paryaya* or modifications. Dravyarthika Naya is further sub-divided into 3 kinds 1. Naigama, 2. Samgraha, 3. Vyavahara The Paryayarthika Naya is sub-divided into four kinds 1. Rijusutra, 2 Sabda, 3. Samabhirudha, 4. Evambhuta. These make up the *Sapta Nayas* as they are often called in Jaina Logic. The Nayas are also divided into six kinds, called *Shadnayas.* Dravyarthika Naya and Paryayarthika Naya are respectively called Nischaya Naya and Vyavahara Naya. Nischaya Naya or the real aspect is further sub-divided into *Suddha* and *Asuddha.* Vyavahara Naya is divided into Sadbhuta and Asadbhuta. Each is again said to be either Upacharita or Anupacharita. On the whole we have six kinds.

37. Q. Explain the first mentioned seven Nayas?

A. 1. Naigama Naya or representative aspect. When any particular activity is spoken of as representative of the whole, we have Naigama Naya, *e. g.* When a person who is engaged in packing his things to start on a voyage to England, is asked "What are you doing"? He says "I am going to England." Here the man has not yet started on his journey but it is the purpose for which he is packing his things.

2. Samgraha Naya or the class view. Several things which are similar in essence and which are not incompatible with one another are grouped under one class. The name flower refers to the whole class of individual, things which go by that name. The name Dravya is given to all the six substances, Jiva, Pudgala, Dharma, Adharma, Akasa and Kala, from the point of their possessing the essential characteristic of existing through change.

3. Vyavahara Naya or distributive view. Studying the nature of things forming a species of a genus. e. g.. Study of Jiva and Ajiva as species of the Genus Dravya.

4. Riju Sutra or the clear aspect of a thing at a given moment. e. g., He is happy now.

5. Sabda Naya or Verbal aspect. Words though differing in tense, voice, gender, number, prefixes etc. may refer to the same meaning.

6. Samabhirudha or Synonyms which on account of their derivation point to the same identical thing.

7. Evambhuta or such-like aspect. It describes an object by a particular name because of a particular action it does. Though the thing has not that particular action at the time of signifying, the name obtained because of that action is still applicable to the thing, according to this Naya.

38. Q. When are the six Nayas (Shad-Nayas) used?

A. They are specially employed when the characteristics of Atma are examined?

1. Suddhanischaya Naya. According to this Naya the soul is identically the same whether in Samsara or in Moksha because of its intrinsic characteristics of Jnana and Darsana.

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2. Asuddhanischaya Naya. The soul is defiled by Karmas in its Mundane state.

3. Upacharita Sadbhuta Vyavahara Naya. The soul possesses modifications of Matijnana.

4. Anupacharita Sadbhuta Vyavahara Naya. The soul has the modification of Kevala Jnana.

5. Upacharita Asadbhuta Vyavahara Naya. To identify a separable object with the self.

6. Anupacharita Asadbhuta Vyavahara Naya. To identify an inseparable object with the self.

THE ORDER OF THE GOLDEN AGE *

Founded 1895.

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* Head Office :—153, 155, Brompton Road, London, S. W. 3.

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If affirms that the prevalence of Cancer, Appendicitis, Gout, and uric-acid maladies, is in almost exact accordance with the amount of flesh-eating that takes place in each country ; that these afflictions are in most instances the natural penalties of dietetic transgression—and therefore avoidable ; and that Consumption is frequently caused by the eating of tuberculous cattle.

As 25,000,000 of the present generation are expected to die an agonizing death from Cancer, and as fruitarians enjoy almost complete immunity from this dreaded disease, the beneficence of this Food-Reform Movement is obvious—even if no other facts could be advanced to recommend it.

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The Honorary Secretary will supply further information to enquirers, forms of application for Member-ship, and a statement of Accounts (certified by a Chartered Accountant) upon application.

THE GOAL OF JAINA ETHICS.

BY

Prof. Banarsi, Das Jain, M. A.

THE System of Jaina Ethics is based on the conception that worldly life is full of misery, and that it is subject to transmigration in consequence of the law of *Karman*. Jaina Ethics, therefore, teaches the means by which one can attain liberation (*Moksa*) from this worldly life and consequently from transmigration. The great sage Umāsvāti expresses this idea in the introduction to his Tattvārthādhigamasūtra as follows:—

Janmani Karmaklesairanubande asmimstathā prayatitavyam,
Karma Klesabhavo Yathā bbavatyesha paramartha : ‖ 2 ‖
Paramarthālabhevā dhoshesvarambhaka svabhaveshu ‖
Kusalanubandhameva Syadanavadyam Yatha Karma ‖ 3 ‖

In this life which is linked to misery arising out of *Karman*, one should act in such a way as to put an end to this misery, for in it lies the highest goal. If one finds oneself to be unable to attain the highest goal on account of propensities which cause bondage of *Karman*, one must at least endeavour to acquire *Karman* that is pure and leads to further happiness.

The Acārāngasūtra, the most ancient and difficult scripture, gives expression to the same view in a different manner. It says,

Je gune se mulatthane " *Je mulatthane se gune* | 1, 2, ||

Prof. Jacobi renders it as follows:—"Quality is the seat of the root, and the seat of the root is quality ; i. e , in the qualities of the external things lies the primary cause of the Samsāra, viz sin ; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities." S. B. E. S. XXII p. 15. Here, of course, worldly life has been identified with enjoyment of sensual pleasures, and misery with transmigration. They form a vicious circle, and one is the cause of the other. If one is stopped, the other is also stopped. Jaina Ethics, therefore, seeks detachment from sensual pleasures as stated above.

Fully realising the powerful hold which sensual pleasures have over an ordinary untrained soul, Jaina Ethics offers a graded course of life which leads slowly and steadily to complete detachment from senses. This course which can be acceleratedor retarded according to the capacity of an individual is usually divided into two well-marked stages i.e. *Srāvaka's* life *(grahidharma)* and *muni's* life. *(yatidharma)*. The one is social, the other is anti-social. A *Srāvaka* has to live in society. His happiness depends on others, and others, depends on him. On the contrary, a *muni* lives in aloofness, and does not depend for his happiness on other, nor another's happiness* depends on him. He is his own master and enjoys genuine swarajya.

The older literature does not give rules of a Sravaka's life in such details as it does those of a muni. It enjoins on him to observe

* Here happiness means fulfilment of worldly needs. Otherwise a *muni* is a source of happiness in as much as he can show the path leading to true happiness.

twelve vows which required him to abstain from gross sins. In social customs and rites, viz., marriage, education, business etc., he was free to follow the rules of the society he moved in. A careful analysis of these twelve vows with their *aticāras* and *bhāvānās* shows that they rest on mutual love and contentment. One may justly say that a Sravaka can keep up his vows to that extent only to which he cherishes mutual love and contentment. The first four vows are connected with mutual love. A person refrains from causing injury to the relatives mainly because he has love for them. For the same reason he avoids to tell a lie against them, and to steal what belongs to them. He would not look with an evil eye at their females. As soon as the bond of mutual love breaks down, all the above actions become possible. Wherever a bond of mutual love is created between two or more persons, all these foul deeds disappear from among them. The other eight vows of a Sravaka, to wit, limiting his possessions, being moderate in the use of food, clothes etc. clearly depend on contentment.

Different is the case with a *muni's* life. He being outside the pale of Society, was not bound to observe Society's rules. His object was to attain mastery over self (*Svadhīnta*, *Swarajya*) i. e., he must be able to pull on patiently without another's help. He was, also, required to abstain entirely from all sins. This could only be attained by freeing himself from all passions (*Vitaragata*). When he has cultivated these qualities, and has become master of his self, he becomes quite immune from falling again into the world by being attached to sensual pleasures. This is the stage called *Jivanmukta*, Liberation in life. Now he can come, if he likes, to his fellow-creatures, and tell them his own experiences to bring them on to the right path.

The usual method prescribed in Jaina Scriptures to acquire these qualities is long and continued fasts, exposure to climatic discomforts etc. * By a long practice of these, the body becomes

* In order to remove all *Karmas* from the soul and to realise the pure inherent qualities of the self, the Jaina ascetic has to perform both external and internal (*tapas*) austerities. The external austerities are six in number. *Anasana* or fasting. This is to bring the body under the control of the self. 2. *Avamodarya*, taking little food at the intervals of days to enable oneself to study and

very weak. This bodily weakness has been very beautifully described in the first chapter of the Nayadhammakaha. The authorities are unanimous in prescribing *Sallekhanā* at this stage, "When overcome by calamity, by famine, by old age or by incurable disease, to get rid of the body for *dharma* is called *Sallekhanā*. One should by degrees give up solid food and take liquid food; then, giving up liquid food should gradually content himself with warm water: then abandoning even warm water, should fast entirely, and thus, with mind intent on the five salutations, should by every effort quit the body." †

Marananlikim sallekhanām Joshita (*Anagari*).

Tattvārthādhigama VII 17. A homeless ascetic must continue the practice of asceticism till death comes on him.

Jassa nam bhikkhussa evam bhavati—*se gilami cha khalu aham imamsi samaye imam sariragam anupuvvānam parivahittaye se anupuvvenam aharam savvattajj* | *aharam anupuvvenam savvathitta kasaye payanu Kicheha samahiyachche phalagavayathi uttaya bhikkhu abhinivvudachche, anupavisitta gāmam va nagaram va, Khedam va, Kavadam va, madambam va.................rayahanim va tanaim Jayejja, tanaim Jāitta se tamayaye yeganta-mavakkamijja* |

contemplate. 3. *Vrithiparisankhyana* making limits in the articles of his food, limiting the place within which he should seek his food, fixing the time before which he should take his food and determining in his mind to take food only when a particular condition will be fulfilled. 4. *Rasaparityaga* abstaining from taking *rasas* i.e. things like milk, ghee, curd etc. which fatten the body. 5. *Viviktasaiyasana* living alone in wild forests, in caves on the tops of mountains. 6. *Kayaklesa* mortifying his body by performing *tapas* on hilltops in summer, under trees in the rainy season and on open plain in winter. The internal austerities are also six in number. They are 1. *Prayaschitta* or expiation for sins committed by thought, word or deed. 2. *Vinaya* showing reverence to those who are above him. 3. *Vaiyavrittya* removing the difficulties and inconveniences that might happen to other ascetics. 4. *Swadhyaya* or studying the Scriptures. 5. *Dhyana* or meditation. 6 *Vyutsarga* or renouncing all attachment to things and immercing oneself in self-meditation. Only when an ascetic practises all these austerities he can purify his self and gradually rise up on the ladder leading to Liberation. Mere mortification of body will never bring Salvation to anybody.—Editor.

† *Indian Antiquary* February 1924 p. 37 Translated from Samantabhadra's *Ratnakarandaka.*

Yegantamavakkamitta appandhe- appapane padhilehiya padhilehiya pamajjiya pamajjiya tanaim santharejja, tanaim santaritta Yetthavi samaye ittariyam Kujjall.

Acārānga I, 8, 6.

"If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food, and diminishing his sins, 'he should take proper care of his body, being immovable like a beam; exerting himself he dissolves his body.'

Entering a village or scot-free town, or a town with an earth-wall, or a town with a small wall......or a capital, a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, etc., he should spread the straw on it. Then he should there and then effect the (religious death called) *itvara.*" *S. B. E. S.*, Vol. XXII, pp. 71–72.

Tiviham bhanidam maranam balanam balapandiyanam cha,
Tadhayam pandiya maranam Jam Kevalino anumarantt.

Vattakerasvamin, *Mūlācāra* II.

The Jinas have declared three kinds of deaths—foolish, semi-wise and wise. The perfected souls die the last death.

The Uttaradhyayana, chapter V, describes these deaths in detail. Foolish death is one which creatures indulging in worldly pleasures meet. Semi-wise is the death of a *Srāvaka.* Wise death is the end of *Munis* who die practising austerities.*

That this was the highest aim of Jaina Ethics, and was frequently resorted to can be gathered from the numerous instances met with in ancient literature. Meghakumara is said to have died the wise death of a muni. † Several other historical and semi-historical persons are mentioned in the *Uvasagadasao* and

* Uttaradhyayana speaks of two deaths only—foolish and wise.

† Meghakumara was a son of king Srenika's, the latter was also known as Bambhasara, he is the Bimbasara of Buddhist and Pauranic literatures. He was succeeded by his son Kunika, Ajatasatru of the other literatures. The Digambara tradition reverses the relation, and makes Kunika the father of Srenika—Gunabhadra's *Uttarapurana* p. 5??

Antagadadasao as dying in this manner. Most of these incidents took place in Mahavira's life time. Three or four centuries later, the Greeks visited India, and described what they saw. They expressly say that the Jains approved of, and committed religious suicide. † *Vide* J. W. M'Crindle, *Ancient India* (as described in classical literature), 1901 pp : 168,170......That this was a common practice upto about 500 A. D. is shown by numerous inscriptions near Sravana Belgol which commemorate this kind of death of Jaina *Munis.* See L. Rice, *Sravana Belgol and Jaina inscriptions.* For further details the reader is referred to the article on *suicide* in Hasting's *Encyclopaedia of Religion and Ethics.*

There are only a few souls who could pass directly from a Sravaka's life to that of a Muni. An intervening bridge, therefore, was devised to cross from the one to the other. It was a kind of training ground where a person could train himself for the Muni's life. It was not meant to be a permanent course, but was only a stepping stone. This is what the modern *Sadhus, Brahmacaris, yatis* etc. are intended to represent. Natural bonds of affection are extremely difficult to break as says the Sutrakrtanga :—

Ahime suhama sanga bhikkhunam Je duruttara, Jattha yege visiyanti na cheyanti javittaye || *1* ||

Appege nayavo dissa royanti parivariya, Pasena taya putthosi Kassa taya Jahasine || *2* ||

Piya te theravo tata sasa te Khuddia ima, Bhayaro te saga tata soyara kim jahasi ne || *3* ||

Māyaram piyaram posa evam logo bhavissaryi, Evam khu loyiyam tāya je pālanti ya māyaram || *4* ||

1. There are some tender affections which monks cannot easily overcome. On their account some become disheartened, and are unable to practise control.

2. His relations on seeing him will surround him and cry ; 'Child, we have brought you up, (now) support us ! O dear ! why will you leave us ?

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† To an average person, Sallekhana appears nothing more than suicide. But it is not so. Suicide is strongly condemned by the Jains themselves. For difference between Sallekhana and suicide, *vide* L. Ajit Prasad's note in "Jaina Gazette,"......1923 pp. 249, 250. Also see J. G. Vol. XX pp. 21, 22.

3. 'Child, your father is an old man; your sister is still very young; (and here), O dear, are your own brothers from the same mother; why will you leave us?

4. 'Support your mother and father, thus you will win this world; it is a duty in this world to protect one's mother.

S. B. E. S. Vol. 45, p. 263.

Thus, renouncing the family life and breaking away the bonds of natural relationships, a Sravaka found satisfaction in the artificial family of monks, and prepared himself to step into Muni's life. The artificial relation of teacher and disciple was easier to cut off. The Jaina scriptures include the intermediate stage in the Muni's life. But it seems to be more appropriate to treat it as a link between the two.

For several generations after Mahavira, the intermediate stage (the Order of monks or *Bikshu Samudaya*) remained under the guidance of the saints who had gained mastery over self by following *Muni's* life. Later on the heads of the Order do not seem to have been sufficiently strict and self-controlled because they announced that in the fifth *Ara* (*i. e.* Kaliyuga) it was not possible to lead a Muni's life in its entirety. What was their own weakness was soon formed into a universal law, *viz.*, one cannot master one's self in this age, With time this weakness of the Order has grown so much that if Mahavira Himself were to come and see the present State of Sadhus and Sravakas, He would hardly acknowledge them to be His followers. But the fallacy of this wrong belief has been shown by personal example by the *Highest Living Soul* of the time. not only to the Jains or Indians, but to the whole world, that it is still possible to follow the life of complete renunciation, and yet strive for the welfare of the fellow-beings, without the least fear of swerving from the path of righteousness.

To sum up, Jaina Ethics has for its goal the attainment of liberation (Moksa) from the worldly life (Samsara) for the latter is full of misery. The shortest way to attain this end is to commit suicide.* Suicide for this purpose was actually resorted to by

* Evidently Prof. B. D. Jain means Sallekhana by Suicide. But he is mistaken in thinking that the shortest way to attain liberation is to commit

ancient philosophers of several countries. *See* Hastings' *Encyclopaedia of Religion and Ethics, s.v. Suicide*, also refrences to translated passages under *suicide* in the general index to the Sacred Books of the East This practice seems to be on its way to revival in Europe, for several cases of suicide committed to avoid physical and mental pain have recently been reported in London dailys. A comment on it appeared in the "Tribune" a few weeks ago.

But the Jains did not favour this kind of suicide. They called it foolish death. *See* Uttaradhyayana, Chap. V. Mulacara, Chap. II. They prescribed a better and rational way. They required a person to decrease his attachment to worldly objects. He was then to leave the family and to live in an adopted society of monks, and finally to leave that also, and lead a life of perfect independence till he gained the mastery of self. If in the meantime death approached him, he should die calmly and patiently. Otherwise, after his own perfection, he should return to the world to preach the Path to Liberation.

The underlying principle in this whole course of Ethics is a gradual and steady progress towards complete renunciation. A *srāvaka* may or may not progress to the higher stage, but a *muni's* course must be *progressive*.

The object of these lines is to bring home to the present Jaina Sadhus, munis, bhikshus, yatis, brahmacaris, pandits and all those who regard themselves to be superior to Sravakas that their duty is

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suicide. This is not the teaching of Jainism. Srimad Umaswami, a very ancient Jaina Philosopher and a leader of the Order of Ascetics, says "*Samyak darsana Jnana charitram moksha margaha.*" Right faith, Right knowledge and Right conduct constitute the Path to Moksha or Liberation. A person aspiring for Liberation should have Right Faith, in the nature of things as they are, acquire correct knowledge of all things and should practise pure and upright conduct in life. This is the shortest way. Suicide will never take one to the gates of Moksha. It is nowhere written in the Jaina Sacred Literature that even Sallekhana is necessary for the attainment of Liberation. And all those who end their days by Sallekhana do not go to Moksha. Sallekhana may be resorted to by those in circumstances described in lines 4 to 10 on page 2 0. It should not be understood that Jainism encourages suicide in any way. I is far from it. Rather it is against any sort of killing *i.e.*, either killing oneself or killing others.—Editor.

to accomplish their own object first, and then, and not till then, to preach their experiences to the world at large. By confining themselves to particular sects and sub-sects, they can never hope to get liberation. They must daily see that they make some progress towards that distant goal.

In the end it may be pointed out that these lines are not meant as a malicious criticism on their life, but they convey a humble word of advice, for according to the Sutrakrtanga.—

Daharena vuddhena nusasiye u, rātiniyenāvi samavvayenam.
Sammam tayam thirato nābhigachchhe, nijjantaye va vi apār yese.
Vivothiyenam samayanusitte, daharena vuddhena u choyiye ya |
Achchutthiyaye ghadadasiye va, agarinum va samayanu sitthe ||
Na tesu kujjhe na ya pavvahejja, na yavi kimchi pharusam vadejja |
Tahā karissam ti padisunejja, suyam komeyam na pamāya Kujja ||

Sutrakrt. I 14.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him, being perfectly free from passion; for one who is (as it were) carried away (by the Stream of Samsara) will not get to its opposite shore.

8. (He should not become angry) if (doing anything wrong) his own creed io quoted against him by a heretic, or if he is corrected by (some one else) be he young or old or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again; for this is better than to do wrong.

S. B. E. S. Vol. XLV p. 325

REVIEWS AND NOTICES OF BOOKS.

English.

Jaina Jatakas or Lord Rishabha's Purvabhavas. Being an English Translation of Book I, Canto I of Hemachandra's Trishashtisalaka Purusha charitra, originally translated by Professor Amulyacharn Vidyabhushana, now revised and edited with notes and introduction by Professor Banarsi Das Jain, M.A., Published by Motilal Banarsi Das as No. 8 of the Punjab Sanskrit Series, Lahore. Price Rs. 4-8-0.

The book before us contains an English Translation of 911 slokas from Hemachandra's work. It gives a description of the twelve previous incarnations of the Soul of Sri Rishabha beginning from the birth as Dhana a very wealthy and famous merchant in the country of Videha. As a result of his pious conduct and meritorious charities to Jaina asceties he was reborn as a twin in a place situated on the northern bank of the river Sita and to the eastern side of the Jambu-tree in the country of Uttara Kuru where Sushama—the period of unmixed happiness—is always current. His third birth was as a god in the heaven called Sudharma by virtue of the gift in his previous birth. In the next birth he was Mahabala, the chief of the Vidyadharas in the high region of Gandhilavati of the western Videha. He heard the doctrines of various faiths from his ministers, became convinced of the sublime teachings of Jainism, lived a very pure and virtuous life and after death was born as Lalitanga Deva in Sriprabha Vimana. After living as a Deva for a very very long period he came down to earth as Vajrajangha, the son of a King in Pushkalavati in eastern Videha. Then he was born as a twin in Uttarakuru, and then a god in the Saudharma heaven. In his next birth he was born as a son, named Jivananda, to Suvidhi, a physician. As the result of great penance he became an Indra in the twelfth *Kalpa* called Achyuta. After living a life of twenty-two sagaropama's duration in heaven he became, the first son, named Vijranabha, to

King Vajrasena in the city of Pundarikini. When Vajranabha came to age, his father Vajrasena became a *muni*, performed severe *tapas* and attained omniscient knowledge. The son became a Chakravarti, an Emperor. Once he met the omniscient Teacher, his father, and heard *Dharma* from him, got *vairagya* and renounced his kingdom and became a homeless saint. By means of twenty virtuous actions Vajranabha Muni acquired firmly the *punya karmas* leading to the birth as a Tirthankara. In his last moments he practised *Sallekhana* and became a god in Sarvarthasiddhi, the highest heaven.

This in brief is the subject matter of the book. After a life of thirty-three sagaropamas, in Sarvarthasiddhi the god is born as Sri Rishabha, the first Tirthankara of the Jains.

Besides narrating the births, the book also contains a good exposition of the tenets of the Jain Religion. In the Introduction, Prof. B. D. Jain has given a brief account of Hemachandra and his works. It will be of some interest to students of Sanskrit philology to study the list of Sanskrit words from this work which are not found in Apte's Sanskrit-English Dictionary. Haribhadra's commentary on Bhadrabahu's Avasyaka-Niryukti as relates to Rishabha's Purvabhavas is given at the end of the Introduction. Additional notes on Uttarakuru, Pratima, Revanta. Ratnas, Labdhis, Icchakara and Sallekhana given at the end of the book are useful. A description of Jaina cosmography forms the appendix. The book is bound to be of much use to students of Sanskrit and of Jainism. A short account of the Digambara version of the Purvabhavas added to the book would have increased the usefulness of the volume to a great extent. The get-up of the book is very nice.

Speeches and writings of Virchand R. Gandhi, B.A., M. R. A. S, Bar-at-Law. The Jaina delegate to the Parliament of Religions, Chicago. U. S. A. (1893). These are published for the second time by Shree Agamodaya Samiti of Bombay in three volumes 1. The Jaina philosophy, 2. The Karma philosophy and 3. The Yoga philosophy. It was mainly due to the efforts of the late Mr. B. F. Karbhari, the Editor of "The Jain," that these speeches and writings were collected and published in 3 books for the first time some 15 years ago. Mr. Gandhi was the first person to carry the torch of Jainism outside India. He was a very learned scholar and his lectures and writings in English give a correct and clear exposition of Jainism. The first volume *i.e.*, **The Jaina Philosophy** (359 pages) contains valuable information on the Philosophy, Psychology, and Ethics of the Jains. The occult law of sacrifice, Jainism, the true laws of life, the science of eating, Ancient India, contribution of Jainism to philosophy, History and progress, India's Message to America and Some mistakes corrected,

are some of the interesting lectures to be read in the book. The second volume on **The Yoga philosophy**, contains 280 pages. Yoga though an abstract subject has been very clearly explained by Mr. Gandhi in these pages. The lectures on Mysticism in India, practical rules for soul-culture, the science of Breathing, Hypnotism, occult powers, Magnetism, and the speech of the Gods, are very interesting and instructive. The second part of the book contains some very important contributions by non-Jains, The book on the whole will be of immense use to a lover of mystic life. The third volume on **Karma philosophy** has 191 pages of very useful matter on what is Karma, the nature of Karma, the varieties of Karma, how Karma affects the soul, the effects of Karma, how Karma can he prevented, and how it can he removed from the soul. The subject of *Gunasthana* is described in detail here. The prices of the books are very low when compared to their size and matter contained in them. The Samiti have published these volumes in the hope that they may be well studied by the new generation and by the western scholars Every English knowing Jaina should have copies of these valuable books.

Hindi.

Sri Pravachanasar Teeka, second part, Jeyatattva-dipika. Published by the 'Jain Mitra' office, Surat, for presentation to the subscribers of the Jain Mitra for this year. Price Rupee one and Annas twelve only. The cost of publication of this book was paid by Sriman Lala Chiranjilal Jain, Rais, of Panipat.

Pravachanasara one of the monumental works of the great Jaina Philosopher Sri Kunda-Kunda Acharya consists of 3 parts, the first part dealing on Jnana tattva (knowledge), the second on Jeya tattva (the thing known) and the third on Charitra tattva (conduct). Two celebrated Acharyas Sri Amritachandra and Sri Jayasena have written commentaries in Sanskrit on this work. In the book before us we have the second part of Pravachanasara *i. e.* Jeyatattva containing 113 *gathas* in Prakrit with an elaborate commentary in Hindi by that untiring Jaina writer of modern times, Brahmachari Sital Prasadji. The commentary is based on Jayasena's which is simpler and more explanatory than the other Sanskrit commentary. Each *gatha* has a prefatory note, its transliteration in Sanskrit, word-meanings in Hindi, and elaborate commentary which is enriched with apt quotations from the works of ancient Acharyas such as Pujyapada, Devasena, Umaswami, Nemichandra, Samantabhadra, Amritachandra, Yogendra, Amitagati, Gunabhadra, Kulabhadra and Nagasenamuni. The book which is a result of Brahmachariji's deep and wide learning in the Jaina Philosophy is bound to be of very great use to students of Jain religion.

Vir. The special No. of the fortnightly Organ (in Hindi) of the B. D. J. Parishad contains a number of articles in Hindi prose and poetry and 3 articles in English. It is adorned with 12 illustrations and a cartoon. The following are some of the readable articles Jainasahitya-ki-Viseshata by Mr. Hiralal Jain, Hindu Sangatan by Mr. C. R. Jain, Meru-Parvat by R. R. Bobday, Sri Kundakunda Acharya by Mr. K. P. Jain; Jain Siddhanta me Satyajnan ki kunji va vuska prachar by Br. Sital Prasadji, Sampadak-ka-kartavya by Mr. P. C. Nahar, are interesting and instructive.

NOTES AND NEWS.

JAIN CONVERSION COMMITTEE.

An institution of this kind, better named "Jain Missionary Society" is very badly needed. It is true, as Bon Ami remarks elsewhere, that there are many social difficulties in our way. But we cannot afford to wait till the day when these may be removed. It is a known fact that all efforts on the part of our leaders to unify the different sects of the community have been in vain. As days pass on some sects become extinct and some new sects come into existence. But what about the aggregate Jain population. It is on the line of decline. The Census Report shows that the Jains have decreased in numbers during the last generation. From 1891 to 1901 the Jain population decreased by 5·8 per cent., from 1901 to 1911 by 6·4 per cent, and from 1911 to 1921 by 9·4 per cent. In 1911 the total number of the Jains was 12,48,182 and in 1921 the number was reduced to 11,78,596. Thus we see that during the last decade the Jains have decreased in number by 69,586 souls. If proper steps will not be taken and if things will be allowed to go on as usual it will be no wonder that the Jainas will go out of existence eighteen decades hence. The rate of decrease per day is most appalling. Alas! not less than 19 Jainas die away every day.

No religion can live without its followers. Every pious Jaina believes that Jainism is identical with Truth and that it was being preached by the Tirthankaras one after another for the benefit and salvation of all living beings. The Teachings of the Great Tirthankaras are not the sole and undisputed property of any one community or people. They are for the whole world. It is the religious duty of every Jaina to teach the truths of his religion to others.

To propagate the teachings of Jainism, to create universal brotherhood and fellow-feeling among all mankind, to save the animals and birds from torture at the hands of men and to increase the number of followers, a Jaina Missionary Society should soon be started on a sound basis. This must be a common institution for the whole of India. A large fund should be collected by going from village to village. A number of itinerant preachers should be appointed for every province according to language and they should be paid amply to go about and preach. The first object of the Society should be to preach *Ahimsa* and purity of life every-where. People should be taught the sanctity of life. Slaughter-houses should be closed, hunting should disappear, and ill-treatment to animals and birds should be replaced by a feeling of kindness for them. When we will have this done, we will have done preaching half of Jainism. It will not be difficult for a person who accepts and practises *Ahimsa* to see Truth in Jainism and follow it.

We hope that our leaders will realise the necessity of such an institution and take pains to form one in the near future.

THE ORDER OF THE GOLDEN AGE.

The golden teaching of Jainism is *Ahimsa*, non-injury. This term when expanded means *Live and let live*. Try to live a pure and happy life and allow other living beings also to live peacefully and happily. Do not give any sort of pain to any living being; but try to remove their misery as far as possible. The first vow (Vrata) that every Jaina has to observe is to refrain from doing injury to other living beings, to prevent others from committing the sin and to help and encourage such persons and institutions as are engaged in lessening the misery of human and sub-human beings. The Order of the Golden Age, founded by Mr. Sydney H. Beard in London in 1895 has been doing excellent work by way of publishing a number of useful and interesting booklets and pamphlets against flesh-eating and torture and slaughter of animals. A perusal of the valuable literature published by the Order and its yearly reports will give a full idea of the sublime work that the Order is turning out. This is an institution which fully deserves the help and sympathy of all the Jains. We hope that our rich brethren will gain great *punya* by contributing to the funds of the Order which strives to save dumb animals and birds from hellish torture and death at the hands of man and the human beings from incurable and dangerous diseases.

NEW REMARKABLE

JAIN PUBLICATIONS

1. **Jaina Jatakas** or Lord Rishabha's Purvabhavas. Being an *English Translation* of Book I Canto I of *Sri Hemachandra's Trishashtisalaka purushcharitra* and narrating the twelve previous lives of the first Tirthankara Rishabha originally translated for the first time by Prof. Amulyacharan Vidyabhushan, the same revised and edited with notes, appendix and historical introduction by Banarsi Dass Jain, M.A. "This book is useful to students of Sanskrit Literature for it is a Mahakavya and contains descriptions full of similes and metaphors, to students of Indian Archæology for it contains Jaina Jatakas some of which might be found represented on stone, to students of history for it contains the complete history of Jains and to students of religion and philosophy for the whole work of which the present vol. forms a part containing incidentally a full exposition of the Jaina doctrines with a refutation of other systems so far as they differ from Jainism." Printed on best antique paper, cloth bound with gold letters 1925. **Price Rs. 4-8-0.**

Dr., O. Pertold writes :—I have seen the sample pages of the translation of Trishashti salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha-Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains— and serves as an introduction to the study of the Jain Agamas. **Price Rs. 3.**

3. **Introduction to Prakrit** by A. C. Woolner, Esq., M.A., (oxon). This book is specially useful for English-knowing Jains. **Price Rs. 3.**

4. **Life and Stories of Jain Saviour Paracvanath** by M. Bloomfield. **Price Rs. 12.**

5. **Acharanga Sutra** *Ed.* by W. Schubring **Price Rs. 5**

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